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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promise; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

Way-marks in the Moral War with Slavery

BY REV. HENRY T. CHEEVER.

NO. IV.

Frequent reference has been had, in these papers, to the American Board and to the commanding influence upon public opinion, of the position taken by that Body, in 1845, that slavery is not *malum in se*, and that slaveholding *per se*, ought not to be considered an insuperable barrier in the way of enjoying Christian privileges.

Now, it is a way-mark in the moral war with slavery, which it is very important to keep in mind, that the sad Southern apostasy on the question of slavery, synchronizes with the Northern avowal that slavery is not *malum in se*. The *Congregationalist* infers that the men of the Church Anti-slavery Society, have been carried to what it calls the Garrisonian phraseology, viz: that slaveholding is inherently sinful, sin in itself, and only sin continually, because pro-slavery, politicians have latterly taken the position that slavery is *bonum in se*, good in itself, and that the right of property in man, is natural and inherent.

Here, however, as a matter of fact and history, it is to be noticed that politicians of the South never assumed this ground, that slavery is *bonum in se*, till they were taught by theologians of the North, skilled in what they term ethical distinctions, that slavery is not *malum in se*.

Up to the year 1833, Southern ministers of the gospel and Southern politicians admitted in theory the essential injustice of slavery, and its contrariety both to natural and revealed religion. As late as 1830 there was printed an "Address to the 'People of North Carolina, by the Board of Managers of the 'Manumission Society of N. C., on the Evils of Slavery,' at Greensborough, the very County town where the Rev. Daniel Worth is now incarcerated for preaching the sentiments of that Address in Guilford County. In this Address (a copy of which I have before me), the writers, calling themselves "the friends of Liberty and equality," and printing their names, maintain these five propositions:

"Proposition I. Our slave system is radically evil.

"II. It is founded in injustice and cruelty.

"III. It is a fruitful source of pride, idleness, and tyranny.

"IV. It increases depravity in the human heart, while it inflames and nourishes a numerous train of dark and brutal passions and lusts, disgraceful to human nature, and destructive of the general welfare.

"V. It is contrary to the plain and simple maxims of the Christian Revelation, or religion of Christ."

They say also, p. 21:

"We believe that, as all men are created equally and unalienably entitled to Liberty, the child of a slave is as much entitled to his freedom at a proper age as the child of a free person, and as such ought to have it. We hold that laws which determine the contrary are capitally unjust, and such as in truth no human Legislature has a just right to enact, since such laws must be

opposed to the will of the Almighty Governor of the Universe, and his will must be supreme. And hence we believe that this will of the Supreme Being constitutes the only 'proper authority' by which manumission should be regulated. On this subject we would say with Plato, that 'No mortal can make laws' to purpose, unless made in conformity with the divine will—that is, no human authority can give sanctity or justice to a law which violates the law of nature, or any other principle in the will of the Almighty Ruler of the world. Such laws must therefore be *contra* instead of a *beneficium* to those by and for whom they have been enacted. Neither are they sanctified by the principle of necessity, since this great truth still remains. 'That which is morally wrong, cannot be politically right.'"

On page 64, after an examination of the law and the gospel in reference to slavery, they add:

"Surely no serious and sober-thinking Christian will, with those Scriptures, and a thousand others of similar import, before his eyes, attempt again to reconcile Slavery with Christianity. No, brethren; if you find your hearts to be evil, by unjustly and unmercifully enslaving your fellow-creatures; by living in pampered ease and influence on the labors, toil, and sweat, or, may we not say, the 'flesh and blood,' of the poor African, do not insult the common sense of mankind, and put that religion which you profess to love, to the blush, by prostituting the mild and gentle doctrines of the gospel to the support of a principle and practice which shock every native idea which mankind have of natural and universal justice!"

These were the theoretical views of Southern Christians and Southern politicians up to the year 1833. But, in that year 1833, certain New-England divines, starting with the definition "that 'Slavery is that artificial relation or civil institution, by which one man is invested with a property in the labor of another,'" argued from those premises in their definitions, that, as a man may justly have a property in the labors of his wife and children, so this property-claim in the labor of another is not of itself sinful, and that Slavery, therefore, is not a *malum in se*. This was the beginning of the famous *malum in se* controversy at the North.

In the year following, 1834, at the South, the Rev. James Smiley preached the opening sermon at the meeting of the Synod of Mississippi, at Port Gibson; and in it he argued the righteousness of slavery from the Bible. The sermon was strongly condemned by the leading members of the Synod, as containing false and unscriptural views. Many intelligent men belonging to the congregation, who were slaveholders, joined in expressions of condemnation of the new doctrine. Some went so far as to say that Mr. Smiley ought not to be permitted to preach. The same sermon was preached a few weeks afterward at Oakland College, in the church of which the Rev. M. Chamberlin, the President of the College, was the stated supply. Dr. Chamberlin expressed his strong dissent to the views advanced, and many in the congregation, made up chiefly of wealthy planters, were greatly displeased. Mr. Daniels, owner of several hundred slaves, said to Dr. Chamberlin at the door: "We hold you responsible for what comes from that pulpit—you are 'placed there to guard it—why do you permit such sentiments to be preached? We are all anxious enough to get plantations and negroes, without slandering the Holy Ghost by claiming that the Bible justifies Slavery.'"

This was the beginning of Bible Slavery in this country. The year after, Mr. Smiley amplified his sermon into a book, now famous as "Smiley on Slavery."

The Rev. Dr. Fuller, an eminent Baptist clergyman, then of Charleston, S. C., now of Baltimore, next followed, in a Scriptural apology for Slavery; then Dr. William Winans of the Methodist Church. Then, and not till then, taught by the clergy, politicians like Charles O'Connor, chimed in, and made the welkin ring with the Bible side of Slavery; and Democracy began to insert in its platform the divine right of property in man.

Politicians naturally and logically reasoned: If Slavery be not *malum in se*—which our ministers and theologians, studied in ethical distinctions, tell us it is not—then it must be *bonum in se*. Taught by their ministers, of the North and South what Slavery is not, Southern slaveholders and politicians were not slow in teaching such a positive conclusion in regard to it, satisfacto-

ry to their reason, soothing to their conscience, and in a line with their interests. And long before the late speech of Mr. Charles O'Connor in the Academy of Music, or Mr. Curry of Alabama in the House of Representatives, they had embraced "with a will" the position stated by the Rev. Dr. Adger, in the Southern Presbyterian Review, as the position of the South, in these terms:

"The existing relation between the white and the black man in these Southern States is a necessary and a just and a good relation."

"It is the best form of society possible among us. It is good not only for us, but good for them. The relation itself is the very best possible for both races thus strangely brought together in God's mysterious providence. Existing as they do in the midst of us, the end of this relation would necessarily be the end of all their wonderful progress—the beginning of their retrogression, very rapidly, into the barbarism out of which we have been God's agents in partly reclaiming them. And existing as they do, in the midst of us, the end of this relation would be the end of all ability on our or their part to dwell peaceably together. Therefore the relation is good."

It is no marvel that when the ministers of orthodoxy, with *The N. Y. Observer* and Dr. Bethune in the van, and the American Board and the American Tract Society on either wing, have so long marched to the music, in minor mode Slavery is not *malum in se*, that politicians should now move with more exultant tread in the major measure, Slavery is *bonum in se*. Under the teachings of the boasted oracles of orthodoxy, for a score of years past, indorsed by the great Missionary and Tract institution of the Church in the United States, it is easy to see how "a rational and dispassionate inquirer," like Mr. O'Connor, "would find no difficulty in arriving at his conclusion," expressed with so much pluck and simplicity:

"That negro slavery is not unjust; that it is benign in its influence upon the white man, and upon the black man; that it is ordained by nature; that it is an institution created by nature itself; that it carries with it duties for the black man, and duties for the white, which duties cannot be performed except by the preservation and—if gentlemen please—the perpetuation of the system. It is fit and proper; it is, in its own nature, as an institution, beneficial to both races; and the effect of this assertion is not diminished by our admitting that many faults are practiced under it."

Christian Abolitionists will now rejoice to accept the issue offered by Mr. O'Connor in the name of the Pro-Slavery Democracy which he represents, "Is Slavery unjust?" We devoutly thank God that the issue is no longer to be mystified by the Latin phrase, is Slavery *malum in se*?

The learned nonsense, first started by reverend apologists for slavery about *malum in se*, will henceforth be abjured. The false position in the interest of slavery, that slavery is not sin in itself, and that slaveholding is not inherently sinful, which has worked so mischievously to retard the cause of Emancipation in our country, is now to give place to the simple question in no foreign idiom, "Is slavery unjust?" "The friends of truth" says Mr. O'Connor, "err greatly when they contend with 'these men on any point but one. Their general principles cannot be refuted; their logic is irresistible; the error, if any,' there be, is in their premises. They assert that Negro slavery is unjust. This, and this alone, of all they say, is capable of being fairly argued against."

Now, in the name of Heaven and humanity, we ask, if holding a man as property, without the man's consent, is not inherently sinful—is not sin in itself, how can it be sin at all? If slaveholding be not a natural injustice and wrong to the slave, and as such to be branded as criminal in itself, then what have moral reformers or ministers of the Gospel to do with it? And why are Church and State so stirred for its overthrow? What is all this commotion for, in the moral and the political heavens, except it be that the lightning of truth is blasting as sin, and only sin continually, the foul practice of slaveholding, and the vast, defiant system of American slavery that has grown out of slaveholding? Will *The New York Observer*, or Dr. Bacon, or Dr. Adger, or Dr. Thornwell, or Lawyer O'Connor, answer? Honest men, the country over, will read and ponder an honest answer.

NOTE—Others admitting the inherent sinfulness of slavery in the abstract, or when practiced in the spirit of the system, yet found a sort of involuntary slaveholding. A Northern man might have a slaveholding relative die, and thus he would be a slaveholder by heirship without his own consent; and whether he would or not, must continue so, for weeks, before he could see them free, just as the heir of a thief is a thief until he can make restitution. But of course, according to New England theology, however it might be with Princeton, there is no sin in what is involuntary. And involuntary slaveholding became a very convenient term to designate that large class of slaveholders who were tired of the evils and vexations incident to the relation, but could not possibly make up their minds to the loss of property involved in emancipation.

Another sort of innocent slaveholding is voluntary, but sinless, because it is for the purpose of giving the slave his liberty, or in some way solely for the slave's good. A man might go to New Orleans and purchase a slave, or one half of a family, (thus separating families too,) and hold them all during a journey through Mississippi, Tennessee and Kentucky, quite across the Ohio river before giving them liberty. Mrs. Stowe's Aunt Ophelia, as the legal owner of Topay has more recently served as a fair illustration of the nature of this sort of slaveholding. It is less than a year since I saw it so employed in the editorial of a religious paper, when the question related to ordinary slaveholding. Of course we must not call slaveholding *malum in se*, and exclude Aunt Ophelia from the church. And may it not be presumed that thousands at the South are holding their slaves for their good? Are we not bound to presume this is the case with all Christian slaveholders? And must not the slave trade be covered by the same principle, when Christians engage in it?—*Me. Evan.*

RICHARD BAXTER AGAINST SLAVERY.

It is well known that Richard Baxter, author of "The Saint's Rest," protested strongly against the Slave trade, "denouncing those engaged in it, as pirates and robbers." [Vide Clarkson's History].* It is not perhaps as generally known that he consistently included in the same condemnation those who buy and hold slaves. The truth, we think, is, that the broad distinction, since absurdly attempted to be drawn, between kidnapping free men into Slavery, and the holding of slaves, was unknown to the earnest, honest times of Baxter. A correspondent sends us for publication in the "PRINCIPIA," the following extracts from "Baxter's Miscellaneous Works, a copy of which" (says our correspondent,) "was given to me by my grandmother, when a boy." "The American Tract Society"—he adds—"has published some of his excellent works, and sent them South as well as North. Will they thus publish and circulate the verdict of that godly man against Slavery?"

THE EXTRACT.

"QUESTION 1. But what if men buy negroes or other slaves of such as we have just cause to believe did steal them by piracy, or buy them of those that have no power to sell them, and not hire or buy them by their own consent?"

"ANSWER. It is their heinous sin to buy them, unless it be in charity, to deliver them. Having done it, undoubtedly, they are presently bound to deliver them; because by right the man is his own, and therefore no man else can have just title to him.

"QUESTION 2. But, may I not sell him again, and make my money of him, seeing I leave him but as I found him?"

"ANSWER. No: because when you have taken possession of him, and a pretended propriety, then the injury that is done him, is by you which before was only by another. And though the wrong be no greater than the other did him, yet being now done by you, it is your sin.

"QUESTION 3. But may I not return him to him that I bought him of?"

"ANSWER. No: for that is but injuring him, by delivering him to another to continue the injury. To say as Pilate, ("I am innocent of the blood of this just man") will be no proof of your innocency. Yea, God's law bindeth you to love, and works of love, and therefore you should do your best to free him. He that is bound to help to save a man that is fallen into the hand of thieves by the highway, if he should buy that man as a slave of the thieves, may not, after, give him up to the thieves again.

"But to go as pirates, and catch up poor negroes or people of another land, that never forfeited life or liberty, and to make them slaves or sell them, is one of the worst kinds of thievery in the world, and such persons are to be taken for the common enemies of mankind, and they that buy them and use them as beasts for their mere commodity, and betray or destroy or neglect their souls, are fitter to be called incarnate devils than Christians, though they be no Christians whom they so abuse.

REMARKS.

The plain, straight-forward, unsophisticated sayings of Baxter, present a refreshing contrast to the subtle artifices

which so many of the professed admirers of Baxter are wont to employ, whenever they approach the subject of Slavery. It will be noticed that, like the radical abolitionists of the present day, he sturdily ignores the right and the possibility of man's holding property in man. He understands, as they do, that the practice of slaveholding does involve the claim of proprietorship in a human being, but he is careful to avoid even a seeming recognition of the claim. He calls it a "pretended propriety"—plainly suggesting that it is only a pretence, without reality or validity. "The man is his own," and therefore no man else can have a just title to him." Then notice with what childlike simplicity, yet manly power, he answers the slaveholder's plea, that his slaveholding makes the slave's condition no worse—"Though the wrong be no greater than the other did him, yet being now done by you, it is your sin!"

If Baxter could rise from his grave, and walk among us, how many among those who now think they love him and his religion, would hear him preach? What would he think of the professedly orthodox ministers who insist that slaveholding is not sin *per se*, and who plead for religious and Church fellowship with those whom he calls "devils incarnate," rather "than Christians?" And what would they say of him? Precisely what they now do say of those whose sentiments and language are identical with his. The chief pulpits of New York, Philadelphia and Boston, with few exceptions, would be barred against him. In North Carolina, he would be imprisoned with Worth, from Kentucky he would be expelled with Fee—farther South he would be murdered or lynched. And all this would undoubtedly be participated in, or regarded with complacency or indifference by large numbers who delight to be reckoned among the admirers of Baxter, and who really think themselves preparing to enjoy with him "the Saint's everlasting rest." Truly the heart is deceitful above all things, and desperately wicked! Who can know it?

* "Slavery and Anti-Slavery," page 27.

LETTER FROM CHARLES STUART.

REV. WM. GOODELL: The struggle so rife in the United States between Freedom and Slavery—between Truth and Falsehood—between Divine reason, as revealed in the Scriptures; and human reason as exhibited by man's practice, constitutes one of the most solemn, and instructive dramas of earth's history. Talent, with varied power and compromising brightness, battling for God, and for ever inalienable human rights, *unsteadily!* while Satan and his tyrant hosts with a face of brass, a tongue of falsehood, and a heart of of steel—*steadily!*

Judge of Democracy by the United States, and what is it? Judge of Republicanism by the United States, and what is it? Judge of Christianity, civil or ecclesiastical, by the United States, and what is it? Judge of Law by the United States, judge of Liberty by the United States, judge of Right by the United States, and what are they, but an impudent and shameless imposture, carrying a lie in their right hand!

But, apart, entirely apart, from that atrocious and brazen-faced imposture, Democracy and Republicanism, in their fundamental principles of impartial right;—and Christianity, and Law, and Liberty, and Right, as revealed in the Scriptures, are divine treasures, flowing from this perfect source, God's own heart, in light and holy law, over the world, wherever received by that faith, which worketh by Love.

Yet, amidst this widely prevailing civil and ecclesiastical apostasy, there are—yes, there still are, seven thousand who have not bent their knees to their country's idol, the supremacy of tyrant human law over the law of God, which is holy, and just, and good; and sweeter still, a brightening hope looming up (this all the deep darkness yet existing;) of a national return to God and their brother; to Truth and Liberty, and Justice.

The tremendous apostasy of the United States, is so fully illustrated by the nation's recent laws and practices, as published alike by the proud minions of Slavery, and by the fearless, earnest and upright friends of humanity and freedom; that I leave its real character, to the sun-light thus poured upon it, alike by its besotted friends, who glory in their shame; and by the true and only real friends of justice, who seek to save their country from it.

The dawning of that precious hope, I mark thro' the fear-

ful history of Kansas—thro' the monuments in Missouri, Kentucky, Ohio, New York,—thro' R. Helper's book, and the PRINCIPIA; more brightly in Wisconsin and Vermont—through the comparative abolition, practically of the Satanic fugitive Slave law; thro' the contests in Congress—and as strikingly as in anything else, thro' the existing acerbations of Slavery, by its murders, and its lynchings, and by its licentious exilings of the noblest men of their country, and of the world—and, let me add thro' the evidence, so stirringly afforded by John Brown, that there are martyr spirits in the States, which, tho' not hitherto provoked or incited, to rashness like his, are as prepared as he was, for asserting the rights of justice and humanity, whenever the time which is coming, shall come, for doing so without rashness.

Praying for the peaceful abolition, immediately, thro' righteousness, of all tyranny and slavery in your country—and for the restoration and establishment of liberty and justice in all its departments, of a higher and holier grade, than it has ever yet enjoyed, I am

Your and your country's friend,

Canada West, Feb. 1860.

C. STUART.

Emancipation in Jamaica

Further extracts from the Correspondent of the *New York Times*, under date of Kingston, Jan. 1860.

I dislike excessively the seaport towns of Jamaica, and can make no exception in favor of Falmouth. All the worst fellows in the Island collect in them, and give to foreigners a most mistaken idea of the country people. Those who are not bad soon become so, by the force of an example which English and American sailors in port are not slow to set. Though I think that, morally considered, the negroes who congregate about the wharves are the very worst class to be encountered yet I have seen them in Kingston, Falmouth and other parts, work like very horses in the loading and unloading of vessels. They are usually paid by the job. A ship's cook will employ a hand as his substitute, while in port, for two shillings a week; and this, while the estates pretend they are willing to pay one and six pence and two shillings a day. I don't doubt that many proprietors really suffer from the partiality of young men to towns; but at the same time, I doubt that many of these young men prefer, and very naturally prefer the greater certainty of regular payment than town business offers. I know of waiters in hotels who get only a dollar a week and have to find themselves; and it is not rational to suppose that they would flock to Kingston if they had to work there at a pecuniary disadvantage. The average price of field labor in Jamaica is about one shilling sterling a day, or rather a task of six or seven hours' work; and having investigated the subject very thoroughly, I am compelled to say that, as a rule, the laborers are not paid regularly. The rule has many exceptions, doubtless; I know of exceptions myself; but it will be found that those estates which form the exceptions are in no danger of going out of cultivation.

While on the subject of town labor, I have something to say about the conduct of American ship Captains who trade at West India ports; and what I have to say is not much to their credit. The same accusation may possibly be brought against Captains of other nations, British included, but with these I have nothing at present to do. The American Captain seems to think it his special privilege to treat the Jamaica negroes in his employ far worse than he does treat slaves in Southern ports of his own country. It is too common to hear one of these bullies accost a man with "You d—d nigger, if I had you in New Orleans I'd sell you"—and so forth. The negro who is exceedingly sensitive about his freedom, passes off the remark, very often, as a joke, for he is at work on the vessel and does not like to lose his job. But the feeling here, and in all the British West Indies, against America and the Americans, owing to just such bad taste and brutality, is bitter in the extreme. I have met here intelligent mulattoes—men well educated, too—who have expressed a wish to go to New York, and have given utterance to genuine fears that if they did so, they might be sold into slavery. If one of the town loafers has a dispute with his neighbor, his bitterest abuse is to tell him what his market value would be in Charleston, New Orleans or Jacksonville—with which last town they seem wonderfully familiar. It is probably a very indifferent matter whether we are liked or hated by the people of Jamaica; but it is not an indifferent matter to have one's country and the principles it professes to uphold degraded, as far as they can be degraded, by the Captains of the American vessels which frequent these ports.

I admit that Montego Bay quite charmed me, with its clean streets, neat little patches of garden and utter quietude, with its air of hygienic respectability, and the utter complacency of its people, who did not know or care how they lived from day to day. "Well, man, we do de best we can in dese times," was all the answer I got to repeated inquiries for a solution of the mystery of life in Montego Bay. I have not yet discovered how 10,000 people manage to exist on the trade of the five or six vessels which annually enter the bay from European or American ports. They certainly make little out of travelers, for a stranger in Montego Bay is so rare a sight that he will create as violent an agitation among its inhabitants as a wild elephant, careering among omnibuses, might be expected to excite in the midst of Broadway pedestrians. The people—that is, those of the laboring class with whom I conversed—say that the planters

of the parish won't pay or can't pay for labor. They complain that a great many of the old estates have been sold to Jews, who are too close to do justice to their workmen. I don't give this as a fact within my own knowledge, but simply as a report current and credited by the laboring people of the Parish of St. James. Many people in the town complain of not being able to get work. St. James has not half the number of sugar properties in cultivation that Tre-lawny has, and possessing a large population to the square mile, it ought not to be worse off for labor than a neighboring parish.

The pleasantest mode of traveling from Montego Bay to Lucea is by water. I left with a steersman and two oars, and we accomplished the distance (about twenty miles) in less than four hours. When it is remembered that this labor was performed at high noon, that the men engaged in it never flagged for an instant, and that it was no extraordinary job for which they had been offered an extraordinary inducement, but a part of their ordinary every-day work, I deem it no light testimony in favor of the negro's power to work, and will to work, when he is properly paid. These men who row their boat to Lucea and back to Montego Bay within the twenty-four hours—an effort that white men could not undertake in such a climate—receive about a dollar each for the trip; but they do not get passengers every day. They are generally professional pilots, but their receipts from the six or eight vessels that enter port during the year must be very small.

Lucea is an unclean, ragged-looking village, without two houses conjoined, and without one house in decent repair. Its population must be about 1,500 or 2,000. The road thence to Green Island, and round the western extremity of the Island as far as Savannah-la-Mar, on the south side, is execrable, and passes through the wildest country that I saw in Jamaica. It took me twelve hours to accomplish fifty miles. I seldom got the horses out of a walk. Sometimes wading in mud—sometimes steering among huge rocks—sometimes swimming over rivers. If it is thus in the dry season, what must it be in the wet? The people on the route look as wild as the aspect of their country. They run away from a stranger, or glare at him, half in terror, half in curiosity, from behind a bush.

Immediately after leaving Lucea some fine sugar estates are passed, but they soon give way to dense woods, and low, swampy lands, where few settlers, even, have cast their lot. The country breaks into cultivation round the village of Green Island—the western *ultima thule* of Jamaica—where there are a few sugar properties. I was told here that the estates still being worked in the Parish of Hanover were doing well, and that those abandoned had been given up for want of means to carry them on. An intelligent resident of Green Island, himself a proprietor, informed me that he knew of no estate in Hanover whose owner—possessed of capital, or even out of debt—had been compelled from mere want of labor to abandon sugar cultivation. When I have put the same question to any respectable landholder, in any part of the Island, I have, in nine cases out of ten, received the same answer. The want of continued or contract labor is generally deplored as a great evil; but it is wrong to suppose that that want alone, has ever compelled resident proprietors to abandon their estates to ruin. I have no doubt that there are districts where the price of labor is too high to make sugar cultivation as profitable as the cultivation of other produce—where the negroes, in fact, are too well off and too independent to work for the wages they are compelled to take in Barbados; but this is no justification for the assertion, so widely made and so generally believed, that they will not work at all. From all that I learnt in the Parish of Hanover, I came to the conclusion that the settlers would work very readily if work was proffered them at a fair remuneration.

SLAVERY IN THE FEDERAL DISTRICT.

Under exclusive jurisdiction of Congress.

What plea of "State Rights" or of "Constitutional guarantees" can excuse the Republican party from waging war with atrocities like the following:

From the *National Era*.

The slave code of this district received a conspicuous airing and illustration last week, for the benefit of the assembled wisdom of the nation. About three months ago, two colored men, of Philadelphia, were landed at the Navy Yard in this city, from on board a Government vessel which had just returned from Paraguay. As they had no control over the vessel they had no choice but to land here, on slave soil, and to incur the pains and penalties of the eminently humane and liberal regulations which the city authorities, with the sanction of Congress, have adopted in regard to non-resident colored people. One of these regulations is, that every free man of color who comes to the city to reside, must pay into the city treasury the sum of fifty dollars, and have his name registered. On failure to comply with this condition, he is liable to be arrested and fined ten dollars, and at the end of every five days to be re-arrested, and subjected to the same penalty, as long as he chooses to enjoy Washington society. But the colored men to whom we refer, knew nothing of Metropolitan law, and were only anxious to return to their homes in Philadelphia. They accordingly went to the depot, in order to take the cars,

and there were met by another regulation, which requires that every colored man who travels North, shall give white security in a bond of two thousand dollars, as an indemnity to the railroad company against the possibility that the colored passenger may turn out to be a fugitive slave. The young men, being strangers, and unable to furnish the requisite security, turned about, and sought employment in the city, which, it seems, they found at the Avenue House, where they have remained until last week, when they were called upon by a policeman, who proposed to take them into custody. Two members of Congress, Mr. Potter of Wisconsin, and Mr. Covode of Pennsylvania, happening to be present, or to hear of the case, interposed with a demand of the policeman's authority for making the arrest: it turned out that he had no warrant, but obtained one afterwards, and the arrest was made. Messrs. Potter and Covode brought the case to the attention of Mayor Berret, and the latter, admitting its peculiar hardship, suggested that the men being employed as servants in the hotel where these members of Congress board, they might claim them as their servants, and thus satisfy the letter of the law, without paying the penalty.

This suggestion of the Mayor was adopted; the men were claimed as servants by Messrs. Potter and Covode; and for this act of humanity, which any gentleman, North or South, would have done with equal promptness and pleasure, they have been maligned by the pensioned organs of the Administration, in the most indecent terms.

While we are on this subject, we will call attention to another feature of this despicable slave code, which is never enforced. The same code excludes slaves from the District as well as free negroes, with this difference, that the slaves may remain a year, while the free negroes cannot stay more than five days. In practice, however, the slaves remain for years. The slaveholders of Maryland and Virginia, hire out hundreds of slaves in this city by the year. At Christmas, the slave is required to pay a visit to his master, or at least to put his nose beyond the District limits, in order to evade the penalty of the law; when, coming back to his hirer, he remains another year, and so on until he dies of old age. The Mayor and police know that this statement is true, and we should not be surprised if many of them are habitual hirers of slaves, from beyond the District, in contravention of the law. We believe that full half the slaves now in Washington, belong to Virginia and Maryland, and that many of them are now entitled to freedom, in consequence of the omission of their masters to *evade the law*, by taking them out of the District one day in the three hundred and sixty-five.

Will not some member of Congress, bring these laws and the practice under them, to the attention of that body?

VINDICATION OF JOHN BROWN.

TESTIMONY OF JUDGE CONWAY, OF KANSAS.

The following letter from Judge Conway, of Kansas, in vindication of the memory of John Brown, appears in the *Boston Journal*:

SIR: I am very much surprised to find, in a late number of your paper, a letter from your excellent correspondent, A. D. Richardson, Esq., in which my name is used to corroborate a most atrocious slander upon the memory of Old John Brown, of Ossawatimie. Mr. Richardson does not himself endorse this wicked calumny, but refers to a conversation he had with me, in which he says that I informed him that Brown admitted to me that he was engaged in the killing of Doyle and others, on Potawatamie bank, in 1856. He also cites a conversation with Capt. Walker, to the same effect. This, Sir, is a mistake, so far as it relates to me, which I cannot see how a gentleman of Mr. Richardson's intelligence could contrive to fall into. Mr. Richardson must, therefore, pardon the directness of my answer, when I assure him emphatically that I never told him any such thing. Capt. Walker will also pardon me, when I say to him, most courteously, that I do not believe that Brown ever told him any such thing. It is, indeed, a wonderful circumstance, taken from any point of view, how many persons have recently sprung up to whom John Brown long since confided a dreadful secret—a secret which, if exposed, would have cost him his life, and which, not being exposed, made any one in it liable to the penalties of a capital offence. And still more wonderful, that those persons are of a class with which Brown never had any sympathy, and to-

ward which he always maintained a profound aversion!

These witnesses are certainly too swift. They pretend to have been the bosom friends of the old man; to have shared with him the most awful secrets of his soul, and yet they are among the loudest in execration of his memory. They pretend to be in possession of a secret which could only have been conveyed under bonds of the most sacred private friendship; and yet they are ready to expose this secret to blacken the name of their friend. This is unnatural and impossible; I distrust all such testimony. From what I know, I am convinced that Brown never had any personal participation in the killing of the men on the Potawatamie, and that, of course, he never told any body he had. My recollection of what I said to Mr. Richardson, on this topic, is very distinct, and to this effect—namely, that John Brown said to me in Boston, two years prior, that he was not at the killing on the Potawatamie, but that he approved it. Mr. Richardson could not have been doing me the honor of giving me his attention at the time, or he would not so far misapprehended me. This statement made to me by Brown was precisely the same made by him to all his best and most confidential friends touching the subject, and may be very safely taken for the truth, the whole truth, and nothing but the truth, in the matter.

The fearful story of his seizing five or six men in their beds at night, tearing them away from the arms of their weeping wives and children, killing them by slow degrees, within hearing of their families, and then wantonly mutilating their dead bodies, was invented and propagated by one of the most notoriously lying rascals in the United States; an individual who has been doing all manner of base work for three years past, in this vicinity, for the Democratic party, and getting paid for his wretched services in hard cash. It was of course seized on, by all the enemies of Old Ossawatimie as soon as it appeared, and hawked about the country, as embodying the indubitable record of the "Potawatamie Massacre." But it is utterly unworthy of credit, and should be discarded by every honorable mind, as a malignant attempt to injure the fame of one who, whatever, in the estimation of some, may have been his errors or his crimes, was the purest embodiment which the country affords of exalted self-sacrifice; and, as such, dear to any friend of humanity.

It may, perhaps, add something to the estimation in which this tragical romance of the Potawatamie should be held, to inform the public that, since it was first published, the author has fled the country in disgrace. The weekly journal edited here by him has become extinct, and his wife has filed a petition in the County Court, praying for a divorce, charging him with being an "inhuman monster," which, from my own knowledge of the animal, I will very promptly testify to, if summoned as a witness in the case. Retributive justice is sometimes speedy, as well as always sure. Very respectfully, yours, M. F. CONWAY.

LAWRENCE, K. T., Jan. 23, 1860.

The Late Daniel Fanshaw.

Thurlow Weed, in noticing the death of Mr. Fanshaw, printer, of this city, indulges in the following interesting personal recollections.

"Mr. Fanshaw's history shows what may be accomplished by two elements of character—Industry and Economy, for to these alone was he indebted for his wealth. He was a practical printer, and in 1816, when we became his journeyman, he had just started a 'Book Office' at No. 11 Cliff street. Bible and Tract Societies were then in their infancy. Mr. Fanshaw obtained at low prices, the printing of the Bible and Tract Societies. His was a model office. The most rigid economy was observed in everything. Nothing was wasted. More care was taken of types and of paper, and better work was required, than in any other office. Mr. F. kept rigid watch and scrutiny over the minutest details of business. He was the first and last man at the office, opening it himself with the dawn of day and closing it at a late hour. His fortune was made up of Savings."

We, too, have a word to say of Mr. Fanshaw, having known him for thirty years. He was remarkable for his sagacity—for his quick perception of human character. He was also remarkable for moral independence and integrity, a moral reformer, never yielding or concealing his convictions for fear of pecuniary injury, or loss of social position. He was in the front ranks of the Temperance cause, and a firm friend of the martyred McDowall, in the darkest hours. And when anti-abolition riots were at their zenith, in this city, he stood up, in the Garden Street Dutch Church, and directed his infant son to be baptized, by the name of ARTHUR TAPPAN, for the purpose of thus entering his protest against the madness around him. We honor such men, and point our youth to them as examples.

The Principia.

NEW-YORK, SATURDAY, MARCH 3, 1860.

Questions Awaiting Answers.

For a number of weeks past, the *N. Y. Independent* has been repeating a series of eight questions to the *N. Y. Observer*, with an offer of twenty-five dollars each, for a direct categorical answer "to them, or to any one or more of them, making \$200 for answers to all of them, the money to be paid to the American Board of Foreign Missions." Thus far, we believe, no answer has been given. *The N. Y. Observer* is silent. The questions and offer are as follows:

1. Is it wrong to sell human beings, guiltless of crime?
2. Is it wrong to hold human beings as property, subject to be bought and sold?
3. Is it wrong to separate by force or law, husbands and wives, parents and children, when neither crime, nor vice, nor insanity, in either of the parties, calls for such separation?
4. Have slaves an equal right with other persons to marry according to their own choice, and should such marriage, when contracted, be held sacred and inviolable?
5. Has a slave woman an absolute right to her chastity, and is the master who violates that chastity guilty of a crime?
6. Have slaves a right to read the Bible, and is it a crime to forbid them to be taught to read?
7. Is the system of slavery as it exists in the Southern States a blessing to the country which should be cherished and perpetuated by national legislation?
8. Is the system of slavery, as by law established in the Southern States, morally right?

Each of these questions admits of a direct categorical answer. If *The Observer* will transfer these questions to its columns, and answer each of them by a simple Yes or No, then for each and every such explicit answer we will pay over to A. Merwin, Esq., for the American Board, twenty-five dollars.

We are pleased with this questioning system, and feel inclined to try our own hand at it. We have no twenty-five dollars to offer, for answers to our questions, but trust that our poverty will make no difference. We address our questions, not to the *N. Y. Observer*, but to the *N. Y. Independent*.

1. Is it inherently sinful to hold human beings as slaves, under the system of slavery, as established in the Southern States?
2. Would it be fatal or dangerous to liberty, for the Government of the United States to establish justice, and secure the blessings of liberty to all the people of the United States, and their posterity?
3. Can it be objected to such action of the Federal Government, that the Federal Constitution recognizes Slavery?
4. Does the Bible, or does the law of nature, authorize the establishment of any civil Government that shall not be empowered and required to protect all its subjects from chattel slavery, as it exists in the United States?
5. Is there competent authority in the people of any state or nation, to establish a valid civil Government, justly claiming the allegiance of its subjects, that shall not be empowered and required to protect each one of them from such chattel slavery, by delivering him that is spoiled out of the hand of the oppressor, in accordance with God's Constitution of Civil Government, as existing in the law of nature, and as revealed in the Bible?

"Each of these questions admits of a categorical answer." Will the *N. Y. Independent* copy and "answer them, by a simple Yes, or No?"

No Freedom of the Press in Kentucky.

The seed sown by CASSIUS M. CLAY, has germinated and produced fruit, speedily. Emboldened by his concession of the right to punish free speech by exile, provided it be done legally, the Slavery party have proceeded to legalize the mob that broke up a Republican press. A judicial decision, it seems answers their purpose, without waiting for a statute—a judicial decision that mobs for the benefit of Slavery are already legal! How Mr. Clay will relish this application of his concession, to the demolition of a Republican press, remains to be seen. Will he wink at it, because Mr. Bailey's "*Free South*" has sometimes given currency to the sentiments of "Radical Abolitionists," as the *N. Y. Tribune*, and twenty other Republican presses have likewise done?

Republican politicians who are at pains to purge themselves and their party of the taint of abolition, may, one day find, to their cost, that they have been sowing the wind to reap the whirlwind. What should prevent the pro-Slavery party in Kentucky, from dealing with Cassius M. Clay, as they have dealt with John G. Fee and William S. Bailey?

The following is from the *Cleveland Analyst*:

MR. BAILEY'S PAPER.—The Cincinnati *Commercial* states that the Grand Jury of Campbell Co., Ky., found a true bill against certain persons, for engaging in a riot, whereby the "*Free South*" newspaper was destroyed. The State's Attorney, learning the fact, proceeded to argue the case before the Jury, and assured them that it was law that where a nuisance existed that could not be reached by process of law, it was the prerogative of the people to assemble and peaceably abate that nuisance. He contended that there was no evidence that violence had been used. The Jury were not altogether satisfied that the law was as declared by the State's Attorney, and sought the opinion of Judge Moore on the subject, and the Judge told them the law was as had been laid down by the Attorney, whereupon the Jury reconsidered the action taken, and quashed the bill.

A Non-Resistant Turned Insurrectionist.

Henry C. Wright, has written in the *Liberator*, of Feb. 24, maintaining "the right and duty of insurrection to free the slaves." Among other things, he says:

"Have human beings a right to defend themselves and their fellows against all who would enslave them, and hold, use and work them as beasts and chattels? No one doubts it, and it is the very basis of the national and State governments that they may do this by arms, and by killing the enslaver. On this principle, it is the right and duty of slaves to free themselves, and the right and duty of the people and States of the North to go to their aid—to enter the territory over which those bands of American corsairs claim jurisdiction, and there, on the soil of Virginia, or of any other slave State, to defend the enslaved against those who enslave them. We go to Greece to defend Humanity against the outrages of the Turks; to Hungary, to defend it against Austrian tyranny; to Italy, to defend it against the inhumanity of the French and Austrians; to Poland, to defend it against Russian tyranny; and to Africa, to defend it against the outrages of African corsairs. So should the people and States of the North enter the slaveholding States to defend their fellow-beings against appalling wrongs and outrages perpetrated on them by American corsairs."

We infer, from the above, that Henry C. Wright has renounced his principle of "non-resistance" on the ground of which he was wont to condemn all civil governments founded on force, and therefore declined voting, and eschewed all political action, even before he discovered the pro-slavery character of the Constitution of the United States. If he would now examine that Constitution, as his friend S. S. Foster has done, he might be prepared to honor the principles of peace, by voting down Slavery, instead of fighting it down—a much cheaper and more feasible process.

One-Sided.

The "Business Men's Prayer Meetings" at the "Old South" Church, Boston, were held under the placard of—"No Controverted topics"—meaning "No Anti-Slavery." But according to the *Liberator*, requests for prayer have been read at those prayer-meetings, in harmony with the political Union meetings—viz.: "that God may save this nation from rash counsels, and preserve the union of the States," &c., (signed "A Virginian,") and that "God will pour oil upon the troubled waters, restore love and affection," &c., plainly referring to the agitation against Slavery. This reminds us of a Resolution of the First Presbyterian Church in Utica, about twenty-four years ago, that the meeting house should be used for no purposes not strictly religious, which was understood to exclude Anti-Slavery and Temperance meetings. But, within less than a year afterward, the same meeting house was opened, without scruple or objection, for the use of a Whig State Convention, which proved to be so discordant and uproarious, after dinner, as to require the interference of the city officers. All "strictly religious!"

There are materials for a volume of such incidents, illustrative of the character of pro-slavery religionists.

NEW PUBLICATIONS.

AN ACCOUNT of some of the principal Slave Insurrections, &c., in the United States and elsewhere, during the last two Centuries, &c., By JOSHUA COFFIN. New York. Published by the American Anti-Slavery Society. 1860—36 pages.

Mr. Coffin, an anti-slavery pioneer, and well qualified for the

task, has here "collected from various sources" a strong chain of historical evidences of the insecurity of slaveholding communities, not excepting, but signally including periods in which there was no public agitation against Slavery. "There is no peace to the wicked."

DISCOURSE on the Character and Death of JOHN BROWN, delivered in Martinsburgh, December 12, 1859. By S. H. TAFT, pastor of the church in Martinsburgh. Utica, N. Y.: David C. Davies, printer. This is a spicy production. It opens thus:

"My text, this afternoon, my hearers, is 'JOHN BROWN.' You will find it recorded in all the newspapers of the land; and it will yet be inscribed in bold characters, on the record of the world's history."

A characteristic paragraph, is the following:

"But did John Brown do right, in seeking to aid the slave by force, in obtaining his freedom? The non-resistant answers, No. The man who believes in the authority of Might over Right, answers No. The man who believes that the enactments of wicked men are of higher obligation than the law of the changeless and holy God, answers No. But those who believe in self-defence, and the Golden Rule, answer, Yes."

THE NARRATIVE of "JOHN DOY, of Lawrence, Kansas. A plain unvarnished tale. Printed for the Author: Thomas Holman, printer, New York: p.p. 132. Dr. Doy was one of the first settlers of Lawrence, and a prominent actor in the struggle between the free settlers and the Missouri invaders. He was kidnapped, carried into Missouri, and imprisoned at St. Joseph, whence he was rescued by a few Kansas men, in one of the most adroit and daring exploits on record. The Narrative is written in a compact, terse, manly style, and will deeply interest the reader. Though only the narrative of an individual, it throws light on matters of public and permanent importance, and will be of value to the future historian.

For the Principia.

Church Action Upon Slavery.

The following is the late action of the Union Congregational Church, of Worcester, Mass.; of which Rev. E. Cutler, is pastor, and J. Washburn, is deacon,—the Treasurer of the Church Anti-Slavery Society.

Resolved, That the members of this Church believe that Slavery is a sin.

Resolved, That we, as a Christian Church, cannot fellowship any person or association, who will attempt to defend, or sustain American Slavery from the teachings of the Bible, and we believe it to be our duty to do all we can to abolish the system from the face of the earth; and especially from the Christian Church.

The brethren who have taken this action, are not afraid of calling Slavery sinful in itself, or a *malum per se*, lest, in so doing, they should condemn some innocent slaveholders. They do not believe that there can be innocent slaveholding; nor that in any case, the goodness of a slaveholder in other respects, makes him guiltless in the matter of slaveholding; but rather, that the greater a man's apparent virtues, and the more light therefore reflected from them, the greater his criminality in continuing to be a slaveholder.

We trust that all the Northern churches will, one after another, take such action, and place it on record before the world.

[We will gladly publish and preserve, in our little sheet, all similar Resolutions which may be forwarded to us. And we sincerely entreat all the churches of all denominations to see to it, that their record is right, on this subject, and their activities in accordance with their record.—Editor of the Principia.]

Health of Gerrit Smith.

In reply to a letter of inquiry, addressed to Mrs. SMITH, an answer has been received from their daughter, Mrs. Miller, from which, by permission, we extract the following, which will interest the innumerable friends of Mr. Smith:

"PETERBORO, Feb. 26, 1860.

"Although my father has written no letters since he returned from the Asylum, his health both of body and brain, has been constantly improving.

"You express the hope of his future usefulness, but he often fears that such a hope will not be realized. His obstinate dyspepsia has, at last, conquered him. Previous to

the last year, his worst attacks of it did but produce vertigo, but the last prostrated his brain. Vertigo was what he carried with him to Congress. It kept him out of Congress the first week, and made him fear that he should not get through the first speech he made there. Several times, within the last dozen years, his head has been frightfully affected by dyspepsia, but never until the last year was he crazed by it. He still suffers from this disease, and knows not but it may again reduce him to insanity. It probably would, should he resume his incessant and heavy mental labors.

"My father eats and sleeps pretty well, and is cheerful and happy; he reads a few pages in French and a few pages in English, every day, and means to take up German again, when he gets a little stronger. He is entirely sane, but his brain is weak. If a little excited, he cannot sleep without anodynes."

News of the Day.

Petition for Relief of the Berean Exiles.

In the Senate of Ohio on the 11th, Mr. Monroe presented the following petition of W.W. Hopkins and forty-eight others of Ashtabula county, which on motion of Mr. Monroe was referred to a select committee—Messrs. Monroe, of Lorain, Cox, of Trumbull, and Schleich, of Fairfield:—
To the Senate and House of Representatives of the State of Ohio, in General Assembly met:

Whereas, Your honorable bodies did, by joint resolution, recently invite the Legislatures of Tennessee and Kentucky to visit Columbus, as the guests of the State of Ohio; and subsequently did receive said Legislatures at Columbus, in a manner highly flattering—feasting and complimenting them at the expense of the common Treasury of the State; and whereas, Rev. John G. Fee and numerous other citizens of Kentucky, ('the Mother of wise statesmen,' whose 'younger sisters delight to do her honor,') have been recently driven from her borders by organized mobs, for no crime, but simply believing, and peacefully teaching, that the Gospel of Jesus, as well as the Declaration of Independence, is opposed to the system of Human Chattelhood, His Excellency, Gov. Magoffin, refusing to make any effort for their protection; and whereas, many of said exiles have fled to this State, as a temporary home, in circumstances which demand our substantial sympathies: Therefore, the undersigned, citizens of Ashtabula county, Ohio, do respectfully request your honorable bodies to appropriate from the State Treasury, the sum of \$5,000, or such greater sum as you may deem proper, for the relief of said exiles, and as a token of your regard for the 'honor' of that State whose 'wise,' statesman-like Executive cannot, or will not, protect them; and, as in duty bound: &c.

In the House, Mr. Krum, of Ashtabula, presented a similar petition from Alba Coleman and forty-nine others, which was also appropriately referred.

COMPLEXIONAL POLITICAL RIGHTS.

Colored citizens of 'visible admixture' have rights at the ballot-box. So has decided the wicked Supreme Court of Ohio, and that unanimously. They can recover, too, for a violation of those rights, for such is the just decision. Here it is:

COLUMBUS, Feb. 14, 1860.

Alfred J. Anderson v. Thomas Milliken et al. Error to Common Pleas of Butler County.

Gholson J. delivered the opinion of the Court. Held—

1. Persons having mixtures of African blood, but a preponderance of white blood, or being more white than black, and being otherwise qualified, were, by the settled construction of the section of the Constitution of 1802, regulating the exercise of the elective franchise, entitled to enjoy the right of an elector.

No change was made, in this respect, by the corresponding section of the Constitution of 1851. The same persons, being otherwise qualified, are not to be excluded on account of color, but are entitled under the present Constitution to vote at all elections.

2. The plaintiff being one of the description of persons so entitled to vote, having only one-eighth of African blood, and his vote having been refused for that reason only, at the election of 1856 for electors of President and Vice President of the United States, by the judges of the election

against whom he brought an action for such refusal—

Held, That he was entitled to recover for the violation of a right conferred by the Constitution.

The decision was unanimous.

Kentucky and Free Negroes

In the House of Representatives, on the 17th, a bill was passed by a vote of 77 to 5, for the removal of the free negroes from the State. Its leading provisions are as follows:—

No slaves deemed "emancipated until the person emancipating shall give bond for the removal of the person emancipated from the State within ninety-days; made a felony for a free negro to come into the State; prohibits the marriage of free negroes and slaves; free negroes not wishing to leave the State may choose a master or mistress, upon the person desiring to become the owner paying one-half of the appraised value of said negro.

An amendment was adopted making it the duty of the county court to examine said negro in open court, apart from the person desiring to become the owner, and state to him the effect of such act, and see that he has not been improperly influenced by the person whom he has selected as his owner.

TEXAS NEWS.

WASHINGTON, Monday, Feb. 27, 1860.

The New Orleans Picayune of Wednesday is received by the Adam's Express.

The Galveston Civilian of the 17th, says that Gov. Houston has transmitted to the President, the result of the labors of the Texas Commissioners on the Rio Grande. He says that unless immediate steps are taken for the efficient protection of the frontier of Texas, he will himself move to repel the present invasion, and prevent a recurrence of the measures progressing in and out of Texas, looking to a protectorate in Northern Mexico.

The Commissioners report that there is no certainty of quiet without a partial occupation of Mexico.

The Texas Legislature adjourned on the 13th inst., without action on the South Carolina resolutions.

THE BROOKLYN FERRY LEASES.—Since the decision of Judge Hodgeboom, of Columbia county, dissolving the injunction against the sale of the Brooklyn Ferry leases, a stay of proceedings has been granted, causing, in effect, the injunction to be still binding, until ten days after the 5th of March. The sale, which was to have taken place on Saturday, is therefore again put off. The Comptroller has now fixed upon the 27th of March, as the time when the sale is to come off, and the parties making application for the injunction, meantime, will appeal to the General Term of the Supreme Court. It is expected that the Court will have finally decided the question by the time now set down for the sale.

The Republican National Convention.

CHANGE OF THE TIME OF MEETING.

ALBANY, Feb. 28, 1860.

The question of the propriety of changing the time of holding the Republican National Convention, having been submitted to the members of the Republican National Committee, and their views having been communicated by letter, it is determined in accordance with the wishes of a majority thereof, that the said Convention be held on Wednesday, the 16th day of May next.

EDWIN D. MORGAN, Chairman.

WM. M. CHASE, Secretary.

PATERSON, N. J., Feb. 27, 1860.

Judge Dickerson, of the United States Circuit Court, New Jersey, this day granted an injunction, at the suit of Charles Goodyear and the New-York Belting and Packing Company, restraining Dunbar & Joslin of Trenton from making billiard strips, car-springs, and other articles of India rubber, in violation of the patent of Charles Goodyear. The defence was, that the defendants had patents for using sulphurates and shale; but it was proved, and not denied, that rubber cannot be vulcanized without the use of free sulphur.

THE Opposition State Convention, which has been in session at Richmond, Virginia, shows some hesitation in indors-

ing the National Union movement. It determined, on Saturday, to send delegates to the Convention which has been called by the National Union Committee, to meet at Baltimore, but refused to adopt any other recommendation of the report which advised this action, and declined to express a preference for any candidate.

WASHINGTON, Saturday, Feb. 25, 1860.

Mr. Keitt, Member of Congress, from South Carolina, received a dispatch, announcing that his elder brother, a physician, residing at Pilatka, had been murdered in his bed by some of his negroes. He was at the time confined to his bed by illness.

PRAYER FOR COLLEGES.—Yesterday being the third Thursday in February, was, in accordance with a custom prevailing for a number of years past, in the Presbyterian and Congregational Churches, set apart as a day of prayer for American Colleges. In this city, the various Presbyterian Churches united in service, at Dr. Phillip's Church, in Fifth Avenue. At 3 P.M. was the regular Prayer meeting, after which a discourse was delivered by Rev. Dr. Hoge, associate pastor of the Brick Church. He took no text, but portrayed vividly, the temptations and dangers of student life at college. This meeting was largely attended. At a meeting held in the evening, Rev. Dr. Greene of the Princeton Theological Seminary, preached from Matthew xviii, 10—"Take heed that ye despise not one of these little ones." The sermon contained some interesting statistics, showing the relative number of pious students at college, and students not members of Evangelical Churches. The speaker was attentively listened to.—*The Papers.*

We have nothing to say against prayer for the colleges. But why not pray for the Common Schools, likewise? The legislation and control of the country, is already in the hands of the men educated in Common Schools, and is likely to continue there.

DEATH OF PROF. C. A. GOODRICH.

The venerable Professor Goodrich, of Yale College, died suddenly on Saturday last, at his residence in New Haven. He had been laboring for the previous ten days, under an attack of bilious pneumonia, from which, however, he was believed to be gradually recovering, when a sudden stroke of paralysis, followed by a second shock at the interval of only a few hours, put an end to his life. He died at the age of 70 years.

CONGRESS.

Mr. Brown's resolution relative to the Territories was taken up.

Mr. Doolittle of Wisconsin, (Rep.,) said: Mr. President, it is reported of John Quincy Adams that he once said to his friends, that the best thing ever uttered by Andrew Jackson, was, that when he swore to support the Constitution, he swore to support it as he understood it. I shall make no apology to-day, for the Supreme Court of Wisconsin for construing the Constitution of the United States, as upon their official oaths, and according to their own convictions. It needs none; and no Senator has a right to demand one, and at least of all, a Senator from the State of Georgia. The Supreme Court of Georgia, as late as 1854, not six months before the decision of the Supreme Court of Wisconsin, of which he complains, upon a long and able review of this whole controversy summed up by declaring: "The conclusion is, that the Supreme Court of Georgia is coequal and coordinate with the Supreme Court of the United States; and not inferior and subordinate to that Court; that as to the reserved powers, the State Court is supreme: that as to the delegated powers, the United States Court is supreme; as to powers, both delegated and reserved, the concurrent powers of both Courts, in the language of Hamilton, 'are equally supreme,' and that as a consequence, the Supreme Court of the United States has no jurisdiction over the Supreme Court of Georgia, and cannot, therefore, give it an order, or make for it a precedent." Wisconsin has never gone to that length; she has never yet denied the appellate jurisdiction of the Supreme Court in cases acknowledged to arise under the Constitution of the United States. She has only asserted her right to judge for herself as to what powers are delegated, and what reserved by it; and upon that question her Supreme Court is coequal and coordinate with the Supreme Court of the United States, and not inferior or subor-

dinate to that Court. If the Supreme Court of Wisconsin has erred in assuming this power to judge for itself, independently of the Supreme Court of the United States, who taught her that important lesson? The Resolutions of 1798; every Democratic platform for the last twenty years; the unanimous decision of the Supreme Court of Pennsylvania, in 1798; the unanimous opinion of the Court of Appeals, the Court of last resort, in Virginia, in 1814; the whole judicial history of Georgia—now, or soon to become the Empire State of the South. (Mr. Doolittle here read from the resolutions of '98, and the history of the controversy in Georgia, showing that the State of Georgia denied altogether the appellate jurisdiction of the Supreme Court of the United States, and treated that Court with most profound contempt.) I do not question, and have no right to question the integrity or good faith of the action of the sovereignties of Georgia. I do not indulge, either as a matter of taste or inclination, in impugning the motives of men in high official station, acting on the solemnity of their oaths. The motto of Old England has too much truth and significance for me to do so, either in public or private life; besides, Sir, having been reared in the Republican school of Jefferson and Jackson, and maintaining, as I now do, every principle taught in that school, and which, I believe, are identical with those of the Republican party of to-day—I see many things in the opinion of the Supreme Court of Georgia to command my respect. The representatives from those States who have taught Wisconsin, one of the "youngest sisters," to think for herself, and to be true to her convictions, should be among the last to censure or condemn her.

MR. SEWARD'S SPEECH.

Senator Seward has made his promised speech in favor of the admission of Kansas. It is chiefly occupied, however, with an exposition and defence of the Republican party. The *Tribune* commends it highly, and urges its extensive circulation, and says "the most advanced Republican, must realize that his convictions and aspirations are herein embodied."—The *Times* also praises it as a "philosophical exposition of the real nature of the controversy between the Democratic and Republican parties—its tone, being eminently dispassionate and statesman-like." "Mr. Seward's opponents," says the *Times*, "will find nothing in the speech to strengthen their conviction that there is any unconstitutional ultraism in his views, or intended action on slavery." The *Herald* finds in it only a repetition of the "irrepressible conflict" speech, at Rochester, and repeats the charge that the "John Brown raid" was the natural result of that speech! The readers of the present speech will see how utterly groundless are these assertions.

On perusing the speech, we do not wonder that it is praised by the *Times*. Mr. Seward fully recognizes as binding, "the compromises of the Constitution as commonly expounded, the right to a representation of three fourths of the slaves, the right to reclaim fugitive slaves, the right to maintain slavery in the States, the right to be protected against anti-slavery raids and insurrections, a protection which, according to Jefferson, is to be extended by a warfare, in which 'the Almighty has no attributes which could take sides with us;'"—in a word, Mr. Seward concedes all that even the pro-slavery Democracy were wont to claim, until recently, except the right to exclude slavery from the Territories, not including the Federal District in that category.

We extract a few paragraphs of the speech.

"The whole sovereignty upon domestic concerns within the Union is divided between us by unmistakable boundaries. You have your fifteen distinct parts; we eighteen parts, equally distinct. Each must be maintained, in order that the whole may be preserved. If ours shall be assailed, *with or without*, by any enemy, or for any cause, and we shall have need, we shall expect you to defend it. If yours shall be so assailed, in the emergency, no matter what the cause or the pretext or who the foe, we shall defend your sovereignty as the equivalent of our own."

"While generous and charitable natures will probably concede that John Brown and his associates acted on earnest though fatally erroneous convictions, yet all good citizens will nevertheless agree that this attempt to execute an unlawful purpose in Virginia by invasion, involving servile war, was an act of sedition and treason, and criminal to just

the extent that it affected the public peace, and was destructive of human happiness and human life. It is a painful reflection that, after so long an experience of the beneficent working of our system as we have enjoyed, we have had these new illustrations in Kansas and Virginia of the existence among us of a class of men so misguided and so desperate as to seek to enforce their peculiar principles by the sword, drawing after it a need for the further illustration by their punishment of the great moral truth, especially applicable in a republic, that they who take up the sword as a weapon of controversy, shall perish by the sword. In the latter case, the lamented deaths of so many citizens slain from an ambush and by surprise—all the more lamentable because they were innocent victims of a frenzy kindled without their agency, in far distant fires—the deaths even of the offenders themselves, pitiable, *although necessary and just*, because they acted under delirium, which blinded their judgements to the real nature of their criminal enterprise; the alarm and consternation naturally awakened throughout the country, exciting for the moment the fear that are whole system, with all its securities for life and liberty, was coming to an end—a fear none the more endurable because continually aggravated by new chimeras to which the great leading event lent an air of probability; surely all these constituted a sum of public misery which ought to have satisfied the most morbid appetite for social horrors. But, as in the case of the Gunpowder Plot, and the Salem Witchcraft, and the New-York Colonial Negro Plot, so now; the original actors were swiftly followed by another and kindred class, who sought to prolong and widen the public distress by attempting to direct the indignation which it had excited against parties *guiltless equally of complicity and of sympathy with the offenders.*"

"The most advanced Republicans"—such as Dr. Howe, Mr. Hyatt, James Redpath, &c., will please to take notice. When Mr. Seward comes to be President by their votes, they must take care how their sympathy with some future John Brown, takes a practical shape, lest their chosen President should complacently see them executed for "Treason."

Wendell Phillips, too, should think twice, before he again intimates the desirableness of Mr. Seward's election.

On the charge against the Republicans, of favoring "negro equality," Mr. Seward speaks as follows:

"You accuse the Republican Party of ulterior and secret designs. How can a party that counts its votes in this land of free speech and free press by the hundreds of thousands have any secret designs? Who is the conjurer, and where are the hidden springs by which he can control its uncongregated and widely dispersed masses and direct them to objects unseen, and purposes unavowed? But what are these hidden purposes? You name only one. That one is to introduce negro equality among you. Suppose we had the power to change your social system, what warrant have you for supposing that we should carry negro equality among you? We know, and we will show you, if you will only give heed, that what our system of labor works out, wherever it works out anything, is the equality of white men. The laborer in the Free States, no matter how humble his occupation, is a white man, and he is politically the equal of his employer. Eighteen of our thirty-three States are Free-labor States. There they are; Maine, New-Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Ohio, Michigan, Illinois, Indiana, Wisconsin, Minnesota, Iowa, California and Oregon. I do not array them in contrast with the capital States. I am no assailant of States. All of the States are parcels of my own country—the best of them not so wise and great as I am sure it will hereafter be; the State least developed, and perfected among them all is wiser and better than any Foreign State I know. Is it them in any, and in which, of the States I have named that negro equality offends the white man's pride? Throughout the wide world, where is the State where class and caste are so utterly extinguished as they are in each and every one of them? Let the European immigrant, who avoids the African as if his skin exhaled contagion, answer. You find him always in the State where labor is ever free."

This recalls to memory, Mr. Seward's famous anti-negro speech at Oswego, during the Fremont campaign, and afterward published and commended in the *National Era*—

the precursor, and apparently the suggester of Judge Taney's dicta, that the negro has no rights which a white man is bound to respect.

Mr. Seward, it may be inferred, does not desire the votes of the colored people, nor of those who advocate their equal rights.—Otherwise he has formed a low estimate of their self consistency and self respect.

N. Y. LEGISLATURE.—The State Senate on Tuesday, received a Message from Gov. Morgan, urging upon the attention of the Legislature the needs of the State Treasury, the fact of so material a portion of the session having already elapsed, and the propriety of imposing a judicious toll upon the Railroads. The Message was consigned to the Financial Committee, and made the special order for Friday. Among measures favorably reported were those to amend the Excise law and to regulate the sale of poisons. Mr. Fiero gave notice of a bill regulating the rates of milk freight on the Erie Railroad. The bill concerning the rights of husband and wife was passed; as were also those to incorporate the New-York Athenæum and the Citizens' Savings Bank of New-York.

BALTIMORE, Tuesday, Feb. 28, 1860.

The Democratic Convention last night, for the purpose of choosing eleven delegates to represent the city in the State Convention, which meets at Baltimore in March, to choose delegates at large to the Charleston Convention, elected nine Douglas and two Administration delegates.

A resolution also passed by a vote of 53 to 26 declaring Mr. Douglas the first choice of the Democratic party of Baltimore as the nominee of the Charleston Convention, and also sustaining the action of the IVth Congressional Convention, which elected Robert J. Brent and Thomas M. L. Nahan, who are Douglas men, to Charleston. The Convention adjourned *sine die*, with three cheers for Douglas.

RICHMOND, Va., Tuesday, Feb. 28.

Yesterday, in Spottsylvania County, Capt. Vincent Witchers was taking testimony relative to the divorce of his granddaughter from a man named Clemens, when Clemens and his brother became angry, and fired revolvers, grazing Witchers' clothing. The latter fired, and shot both dead. A grandson of Witchers' named Smith, attempted to enter, when the third Clemens fired upon him. Smith immediately killed him with a bowie-knife. Witchers is seventy-five years old, well known, and was formerly President of the Danville Railroad.

PORTLAND, Thursday, March 1.

The steamship *Anglo-Saxon*, from Liverpool on the 15th ult., via Queenstown on the 16th, arrived here at 3 o'clock this afternoon. She brings no duplicate passenger list of the steamship *Hungarian*. The officers of the *Anglo-Saxon* think, however, there were not over thirty-five passengers on board the *Hungarian*.

ST. LOUIS, Thursday, March 1.

Maj. Gains, Paymaster of the Army, died at Fort Smith on the 18th ult., from being thrown from a buggy, eight weeks previously.

BOSTON, Wednesday, Feb. 29.

The ship *Mongolia* arrived to-day, lost overboard on her passage from Liverpool, Richard Welsh, of Cayuga, New-York, and a German, both sailors.

Mrs. Beecher's Health.

To the Editor of the N. Y. Tribune:

SIR: I am requested by the friends of Mrs. Beecher to state the facts as to her present condition, for the benefit of numerous friends throughout the country.

Mrs. Beecher has been suffering most severely for the last two weeks with neuralgic pains through her whole body, attended with a low nervous fever, sleeping not over a minute or two at a time. The last three days she has made rapid improvement, no fever, pains much less, and sleeping for two hours at a time. Her sight is not restored, but I think it is merely a functional derangement, and I feel confident that she will, in a few weeks, be restored to her former health and strength.

GEO. F. ADAMS, M. D.

Brooklyn, Feb. 28, 1860.

The Columbia (S. C.) *Guardian* states that a cane has been sent on to Washington to be presented to Hon. F. A. Edmondson, of Virginia, for having struck Mr. Hickman in the

Family Miscellany.

For The Principia.

Love worketh no ill to his neighbor.

Who is Love's neighbor? It is he
 Who lives the nearest by him—
 In his own house—his wife, his mother,
 His child, his sister, or his brother—
 His father-in-law, his mother-in-law,
 In whom most people pick some flaw—
 His kinsman who, in lower grade,
 Is struggling to keep up his head—
 His friend, who did him many a deed
 Of kindness in his time of need—
 The man who lives at the next door,
 Who once was rich, but now is poor,
 Sure, he will not deny him!

Who is Love's neighbor? It is he
 Who lives the farthest from him—
 Who gropes around the frozen pole,
 And hardly knows he has a soul.
 Or he, beyond where sea and sky
 Retreating, mock the weary eye,
 Who worships gods of wood and stone,
 And boasts no merits but his own—
 'Tis he; and unto him he goes,
 O'er burning sands and drifting snows,
 To preach the good time coming.

Who is Love's neighbor? It is he,
 Whose meat it is to harm him—
 Who dives into his every plan,
 And basely thwarts him if he can,
 Who stabs his name with viperous tongue,
 And slyly, darkly, does him wrong;
 Or doth more boldly get astride
 His onward path, and there abide—
 Who hates the more, (it is his mood)
 The more his neighbor does him good—
 Love melts him, as the apostle said,
 By heaping hot coals on his head—
 This only can disarm him.

Who is Love's neighbor? It is he
 Who hath somewhat against him,
 For real or for fancied ill,
 And lo, the breach is open still,
 Love hath a way to heal the breach,
 By gentle heart and winning speech,
 And make the offended love him more
 Than e'er he hated him before.
 Then shall he bring his gift with thee,
 And at the altar bow the knee,
 Forgetting who incensed him.

Who is Love's neighbor? It is man
 Where'er on earth he liveth—
 Whate'er his color or his nation,
 Whate'er his trade or occupation,
 The king who doth whate'er he will,
 The maid servant behind the mill,
 The poor, the rich, the fool, the wise,
 The fallen, who strive in vain to rise,
 The bondsman mourning o'er his fate,
 The leper lying at the gate,—
 These all, Love reckons as his neighbors,
 And shares their joys, their cares, their labors,
 And of his substance giveth. S. D.

For the Principia.

THE AIM OF LIFE.

[Concluded.]

It was a clear, cold, October morning, a bright and cheerful fire glowed in the coal-grate of Mrs. Merwin's back parlor. A large pile of sewing work filled the small work stand, while on the writing desk opposite, lay temptingly exposed to view, several unopened letters. A middle aged lady sat in the little nook between, with a foot upon the tiny cradle, and fingers busily plying the good old fashioned darning needle.

"Miss Merwin, I wish you'd jist step out a minit, an' look at these ye'er emp'tins. I sot 'em last night, an' they ain't riz a mite," issued from the adjoining room. The blue sock dropped from the lady's hand, and in a moment more she stood anxiously bending over a brown pitcher with a broken nose. "Norah, you have scalded your yeast! it was doing well, half an hour ago. Go to the cradle, while I prepare some more."

"Ma, it is school time," said a sweet, child's voice—"will you put up the dinners?"

"Ma, have you seen my cap?"—"Ma, will you tie on my

street. The presentation, the *Guardian* adds, is to be made "by our immediate representative Hon. W. W. Boyce." We had seen rumors of this sort before, but we took it for granted that it was a hoax—possibly invented by some ultra and unscrupulous Abolitionist as a satire upon certain past proceedings of the Southern chivalry. The *Guardian*, however, announces it as a fact, and we see no reason why that paper should invent a statement so discreditable to its own section and people.—*Times*.

WASHINGTON'S birthday was commemorated in a peculiar manner by the shoemakers of Massachusetts. Dissatisfied with the prices which they are at present receiving for their labor, they have been engaged for some weeks past in organizing a strike, and Wednesday was fixed on as the day when the movement should culminate. Lynn seems to have been the point where the excitement was most intense. Processions of the operatives marched the streets, and finally those composing them congregated in one of the public halls, where they were addressed by their leaders. In some instances, the feeling displayed was decidedly intemperate, but no such charge is brought against the operatives of Natick, where similar demonstrations were made. In Marblehead, Haverhill and Newburyport, the strike has been temporarily postponed. Some of the smaller manufacturers show signs of yielding to the demands made upon them, but the capitalists who are engaged in the business refuse to submit to coercion.—*Times*.

THE SOUTHERN THREAT OF DISUNION.—"South Carolina will soon again be in her inglorious minority of one, on the Disunion question. To speak vulgarly, she is snubbed in every direction for her movements in that line. Virginia, while yet smarting under the mortification and wrong of the Harper's Ferry raid, tells her missionary of discord that his mission is discarded, and that if the Palmetto state will mind her own business so will the Old Dominion. Missouri spurns her proposition. Texas revolts at it. Maryland indignantly denounces it. Kentucky won't hear of it. Tennessee scouts it. North Carolina soberly repudiates it. The whole free states declare in thunder-tones against it. Its death-knell is sounded. Disunionism is at a discount, and we devoutly trust, as we earnestly hope, that after the experiences of the last four months, it will be more difficult than ever to revive this disunion agitation. Excitable as we are, as a people, and sensitive as we are to any peril that may threaten our common bond of fellowship, we cannot help thinking that the masses of the people will not easily be again so far frightened from their propriety as they recently have been."—*Commercial Advertiser*.

SLAVE TRADE.—Our correspondence with the United States Squadron on the African coast, furnish us highly interesting details regarding the present condition of the slave trade. The advices extend to Dec. 20. It is stated in the most positive terms, that the vessels now engaged on the African coast, in this piratical traffic, may be numbered by dozens, and that the larger part of them are owned by Americans, and have regular Custom house clearances from this port. The captains of many of these craft, claim to be engaged in the palm oil trade, but this pretext, our correspondents claim, is a transparent subterfuge, as the vessels have not the equipments necessary to carry on this traffic, nor is the oil for which they allege they come to the coast produced in sufficient quantities to furnish cargoes for a small fraction of the fleet which pretends to be waiting for it. To establish these facts we have full details of the recent seizures of the *Tavernier*, *Orion* and *Bell*. It is represented that if our Government sincerely desire to suppress the business, numerous steamers of light draught should be placed on the coast, and that Congress should pass laws limiting the number of water-casks and rice bags, which these vessels may carry.—*N. Y. Times*.

"The Legislature of Kansas is not at all disposed to submit to Gov. Medary's veto, and the resulting perpetuation of Slavery. The House has already re-passed the Abolition bill by a vote of 30 to 7. This settles the fate of the peculiar institutions in the Territory and in the future State."

So says the papers. But what if a case should be made, and carried before the Federal Courts? Would not the enactment be set aside, as unconstitutional?

LOOK OUT FOR STRAWBERRIES.—On Saturday afternoon strawberries and asparagus were on sale in the markets in

Savannah, Georgia, and samples of these articles were shipped to this City in order to make the mouths of New-Yorkers water.

PRESERVING MEATS.—AN IMPORTANT DISCOVERY.—Messrs. Clark & Murch, provision merchants, of Liverpool, Eng., after a long course of experimental tests, have succeeded in greatly facilitating and improving the preservation of meats as fresh and palatable as when taken from the butcher's stall. The process is simply this: the raw meat or other provision is placed in an air-tight can or jar, when a portion of the air is exhausted, and its place filled with a gas, which unites with, and destroys the effects of the remaining oxygen, the vessel is then sealed up, and its contents remain fresh and sweet for any length of time desired.

SERIOUS FLUID ACCIDENT.—Mrs. Sophia Lautenheimer, residing at No. 96 Front street, was severely injured on Tuesday evening by the explosion of a fluid lamp which she was engaged in filling. Her burns are of such a character that a fatal result is feared. She lies at the Hospital.

PERSONAL LIBERTY IN MINNESOTA.—The following is a copy of a petition in circulation in Minnesota, and which has already received many signatures:
 To the Honorable Senate and House of Representatives of the State of Minnesota:

The undersigned, citizens of Hennepin County, ask of your Honorable bodies to pass such a Personal Liberty Bill as shall make it a crime, punishable by fine and imprisonment, for any person to claim property in a human being within the boundaries of this State, with a view to return such person to Slavery.

A MUSICAL PRODIGY.—The Charleston Courier publishes an account of a remarkable colored boy living in Savannah, blind and in features resembling an idiot. His only wonderful gift is the power of musical composition and execution, and this is entirely natural. He plays upon the piano forte, and has only to hear a piece once to re-produce it, not only accurately, but with the same shades of expression which the performer gave to it. His touch is said to be wonderfully delicate, while, at the same time, it has great force. That the boy's talent is not alone a development of the faculty of memory and the power of imitation, is shown by his improvisations, which the paper alluded to, commands as of exceeding beauty. The countenance of the child, when he is not under the influence of music, is said to be almost repulsive, vacant, and ugly; but the moment his fingers call the sound from his instrument, his face lights up with inspiration, and becomes absolutely beautiful.—*Anglo African*.

It has been observed that the fires, which have occurred so frequently in vessels laden with cotton, have been confined principally to ships in which the convex lights called bull's eyes are a peculiarity. The theory based on these facts is, that the bull's eye acts as a burning lens, whenever the sun chances to shine through it, and will ignite any combustible article that lies within its focus.

Mrs. Ingalls, wife of William Ingalls of Vernon, N. H., went to visit a sick friend in Hinsdale, on Thursday last, and not returning on Saturday, her husband started with the neighbors in search of her. The poor woman was found a stiffened corpse on the bank of the Connecticut River. She was about 42 years of age, and leaves a daughter 14 years of age.

TINNED LEAD TUBING.—A simple, cheap, and efficient process of tinning lead pipe is about being introduced into this country, which promises to produce an article for hydrant and other purposes, which will be free from the objections to lead, and much cheaper than the solid tin-tubing now used.

The lead is heated to a temperature of 500 degrees, which is just below melting, when, by a simple and ingenious machine, it is so drawn out as to admit of a constant supply of tin, both to its inner and outer surface, at the point where it is drawn. The surfaces of the pipe being scraped bright at this point, and the heat of the lead being above the melting point of tin, the tin flows and adheres to the pipe, before the latter again has time to oxydize. The apparatus may be adjusted as to lay on a coat of tin of any desired thickness.

FREE TRADE IN FRANCE. Though Free Trade has only met with official sanction in France within the last two months, she has for nearly twenty years been the scene of labors in the cause, which, if not so successful, have been no less devoted and hardly less skillful than those of Cobden and the League in England.

tippet?"—"Ma, I want a new shoe string," burst upon the ear of Miss Merwin. "Yes! yes!! yes!!!"

The baby cries amid the din, and as the children's wants are met, the young mother returns to her cradle nook, and resumes the unfinished sock.

"Miss Merwin, how long shall I bake that turkey?"

"Five hours. Prepare the dressing now, and when you have seasoned it, taste of it, and see if it is good."

Hour after hour, the mother rocked the teething child, at every interval of rest, seizing some unattended garment, or directing some culinary performance. Then came dinner, then came the children again. So it was late indeed; and the dark shadows of evening had gathered, long ere Agnes found time to look upon the tempting missives, that lay still unopened upon her writing desk.

"Ah! my dear schoolmates! The noble trio have not forgotten this tenth anniversary of our last school-day. Poor Maggie has gone to her last resting place; from Lizzie Gray I get no tidings, but here, yes, here is the well known writing of Gracie Carroll, and this, the good May Anderson. Sure am I that I should never have guessed this uneven scrawl to be from the very flower of our class, fair Carrie. But so it is.—And what says Gracie?" She reads aloud.

"My dear Mrs. Merwin, you need not be apprized of my whereabouts, since my faithful friend, the press, heralds me everywhere. I am in great haste to meet my appointment this evening at W., where I expect to lecture on 'The political responsibilities of women.' In fulfilment of my promise to our class, I will briefly say that my success in the path I have chosen has far exceeded my expectations. I have read, thought, and studied much, both at home and abroad, by land and by sea. I have more calls than I can reach, draw crowds every evening, and am well-sustained.

Must I answer to the question of happiness? I had rather not, but cannot forfeit my word. This great end of life, like the end of a rainbow, eludes my grasp.

The question falls with force. Is there not a higher aim both in the abstract and concrete? Nay, Agnes, with my aims there have been unfolded, amid all this fame, a bitterness, that God grant you may never know.—GRACIE CARROLL

Carrie writes thus:

"Listen, dear Agnes, to my tale, it may be a beacon light to the bright and beautiful one, God has given into your keeping. You know full well, that I commenced the pilgrimage, with wealth, beauty and accomplishments for my capital, and happiness my aim.

To shine, to dazzle, to conquer, I deemed a woman's highest merit. My career was as brilliant as you can imagine, and for some time I fancied the race successful.—Wasted health, and blighted hopes, the result, each, of fashionable folly, turned the current of my thoughts inward. Here I was bankrupt.

But as I could no longer endure perpetual excitement, reflection became a necessity. My eye lost its lustre, my cheek its bloom, and my step its light, elastic tread. I was no longer Carrie. At this crisis, my father died involved, and poverty was added to my cup. I thought myself, of all persons most miserable. Sadly I strove to rescue from their grave my hidden talents, and in the mighty struggle felt myself grow strong, and brave, and womanly. Work under God's blessing, was destined to prove my salvation; it lifted me out of self, and while doing and caring for others, I learned 'the higher life.'

Health has returned, and with it a richer vein of happiness than I ever struck before.

Life's lesson to me, is the one that good May Anderson strove to teach us, in our morning. 'Disinterested benevolence is practicable, and it is the highest good of life.'—CARRIE ROSS.

A few tears from the eyes of Agnes, fell upon the paper, as she reached forward to replace it on her desk.

From May's long epistle, we quote but a portion. She writes thus:

"When I left school, I found it impossible to obtain a lucrative situation, but was fully satisfied to locate myself in a minister's family, where pecuniary disadvantages were overruled by religious and social privileges. Several students boarded there, and among them I formed the acquaintance of a young man of more than ordinary piety. He had not great talent, but was one of those feeblers instruments, that are often, in the hands of God, so very powerful for good.

We enjoyed our leisure hours together, until he left for the Seminary.

I continued to sustain myself by writing and teaching, still the missionary work lingering in my mind, as a possible future. Meantime, I aimed to benefit the souls as well as the minds of my pupils, and as the result, I trust eternal interests have been secured. Three years passed without much variation.

One day, I unexpectedly received a card with the name 'Haswell' upon it, and hastened to the parlor to meet my friend. Said he,

"May, I have come for you."

"Where are you going?" I asked. He named a small factory village in New England. "I had rather you had said the Sandwich Islands."

"I cannot leave the country while my mother lives: she needs my care."

"I believe I ought to be a missionary."

"Act up to your convictions, May, but I am sure that no other lady can fill this place, as you can."

I made no response, and H. left me. Very soon, I was suddenly thrown out of my situation as teacher, and while applying for a new one, received a letter from H., stating his situation at N., and spreading out the facts of the case more plainly. It seemed to me as if the Lord was pointing that way, every other path was hedged. I wrote to H., to meet me at L., as I knew he had no money.

So, in my brown travelling dress, and linen collar, I went alone, to meet my husband. This happened four years ago, and I have never regretted it. My husband is blessed in preaching the word to a simple people, who receive it with joy. His salary is \$300. I still sustain myself by teaching. I have a select school, and do all our domestic work, mornings and evenings. Henry and I find that good old fashioned love, founded on esteem and mutual love for God and His truth, strengthens every year.—MAY HASWELL.

Said Agnes, I have solved the problem, "Disinterested benevolence is practicable, and it is the highest good."

RED PARSONAGE.

Farm Life.

No occupation can be more favorable to the cultivation of those qualities which are the charm of the domestic circle, than the life of the farmer. He is much more at home than is possible with any other man. How many there are in our cities who only see their families at evening, or on the Sabbath. They live for their business, and this, from its location, takes them from home early and late. How many, from the same cause, forsake housekeeping, and huddle into boarding-houses and hotels, where the charm and beauty of the family, as God instituted it, is entirely lost; and children fall under a thousand unfriendly influences that would never touch them at home. With the best arrangement wealth could command in the city, it is well nigh impossible to keep children under the influence of their parents, so that they shall have a distinct family character, and bear the moral, as they do the physical image of their progenitors. Parental influence is dissipated amid the varied social influences to which they are subjected from their earliest days.

Ninety-five failures in a hundred, among most business men in the city, tell a sad tale of the perplexities and sorrow, the corroding cares and anguish of mercantile life. How can a father, goaded with these anxieties from the beginning to the end of the year, do justice to his children, even if his business allowed him to be with them a part of the time? He is not in the frame of mind to superintend their education, and to perform a father's office.

The farm preserves the family, in its integrity. The home has in it that charming word, and that more charming thing—the fireside, around which parents and children gather, and where the bright and cheerful blaze upon the hearth is but a true type of the flame of love that glows in every heart. The parents have been drawn together, not by sordid motives of wealth, or the ambitious desire of social display, but by the personal qualities seen in each other. The glory of the fireside to the husband, is that the wife is there; and to the wife, that he is there who is head of the woman, and the band is that home circle. Here they gather at morning and evening and at noon. Their board is almost always surrounded with the same circle, and here they spend the long winter evenings together.—*American Journal of Education.*

An Incident in the Cars.

On the whole, pleasant traits and incidents are not common in the cars, I think. This opinion I expressed to my friend Somers the other day. In reply to my remarks, he related a little adventure, which, as it is apropos, and moreover, involves a little love and sentiment, I give without apology, in his own words. It appears that in the most unlikely places, love and sentiment may be discovered.

"I was escorting home the lovely Charlotte D., to whom I was at the time quite devoted; we got into one of the crowded avenue cars. Charlotte could scarcely find room to spread her crinoline, and arrange her voluminous flounces; I stood near her, there being no vacant seat.

"After a few minutes in came a poor woman, who deposited a basket of clothes on the platform and held in her arms a small child, while a little girl hung to her dress. She looked tired and weary, but there was no vacant seat; to be sure Charlotte might have condensed her flounces, but she did not. Beside her, however, sat a very lovely and elegant young woman, who seemed trying by moving down closer to others, to make space enough for the stranger between herself and Miss D. At last she succeeded, and with the sweetest blush that I ever saw she invited the young female to be seated. Charlotte D. drew her drapery around her and blushed, too, but it was not a pretty blush at all, and she looked annoyed at the proximity of the new comer, who was, however, clean and decently though thinly clad.

"The unknown lady drew the little girl upon her lap, and wrapped her velvet mantle around the small, half-clad form, and put her muff over the half-frozen little blue hands.

"So great was the crowd that I alone seemed to observe. The child shivered—the keen wind from the door blew upon her neck. I saw the young lady quietly draw from under her shawl, a little crimson woollen shawl, which she softly put on the shoulders of the little one, the mother looking on with confused wonder. After a short time, she rose to leave the cars, and would have removed the shawl, but the unknown gently whispered, 'No; keep it on, keep it for her.' The woman did not answer, the conductor hurried her out, but her eyes swam in tears which no one saw but me. I noticed her as she descended to a basement, and I hastily marked the house.

"Soon after, my unknown also arose to depart. I was in despair, for I wanted to follow and discover her residence, but could not leave Miss D.—

"How glad, then, was I, to see her bowing as she passed out to a mutual acquaintance who stood in the doorway. From him, ere many minutes, I had learned her name and address.

"To shorten the story as much as possible, that lady is now my wife. In the small incident which introduced her to me, she showed her real character. A few days after our marriage, I showed her the blessed crimson shawl, which I had redeemed from its owner, and shall always keep as a memento. There are sometimes pleasant things to be found even in unexpected places—certainly I may be said to have picked out my wife in the cars."

A DOG STORY.—The Carleton (Ill.) Press tells a curious story of W. C. Greaver having given a dog to a friend, who, to retain his acquisition, placed upon him a heavy chain and clasp, which he could drag about with some difficulty. In a short time, however, the dog disappeared, and could not be found anywhere, though an active search was made for him. During the time of his disappearance, it was observed that another neighbor's dog, when fed each day would take a bone and carry it off, always going in the same direction. They followed him one day, and penetrated his secret. The dog first named, in attempting to make his way back to his old home, had jumped a fence and got his clog fast in some way, so that he could not get loose, and for two weeks he had thus been a prisoner. His former playmate and companion being unable to relieve him from his confinement, carried to him every day a portion of his food, thus preserving him from total starvation and a lingering death. The bones scattered about his place of confinement testified to the devotion of his companion, but for which he must have perished, as he was out during the severely cold weather weeks ago, and was reduced to a shadow when found.

WRITINGS OF WILLIAM GOODELL.

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